

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

—PROVERBS.

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Price One Penny.

OUR FASHIONABLE YOUNG LADIES.

One would think that with all the advantages for improvement which are so universally afforded in our day, we ought to produce a superior class of young ladies. And yet it is impossible to avoid noticing that intellectuality and originality are rare; that a certain style of imitation (always, of course, the latest and most thoroughly fashionable style), is adopted by the whole set. Manners, conversation and appearance, all savor of idleness and rapid frivolity.

There is a new invasion overrunning the world—selfish, slangy, loud and boisterous; what would our prim, staid, quiet and unobtrusive Puritan grandmothers have thought of them? All these accomplishments are superficial, and not for use but for show. They stretch themselves far beyond their limits, and laugh a great deal at old-fashioned notions and ways, term them out of date, out of style, and not adapted to the age, etc.; but have they any new ideas of their own to replace them, or suggestions to offer, except, perhaps, a few quotations from some modern fashionable writer of light literature, or the opinions of some presiding genius of "polite society." They sneer a little about

religion, and ridicule those who are really earnest and sincere, or seeking true methods of improvement; in fact, they like to be thought a little wicked, and no doubt they are so, for

"Satan finds some mischief still
For idle hands to do."

even in this advanced age.

They feel disgusted with their home and its surroundings, and have an utter contempt for real life and everything domestic; they wonder papa ever refuses them money, and simply because they are not forced to earn their bread, they seem to feel there is no particular reason why they should do anything. A little tattling to show off their white, delicate hands elaborately ornamented with rings, or some highly sensational novel, serves their purpose for employment; the only enthusiasm they ever manifest is for parties or amusements of that nature; they patronize the theatre, not for what they can learn there of the lessons of life, but because it is fashionable; they coquette and flirt with the beaux of their "set," see and are seen, and the only thing they remember distinctly is the description of the star actress wardrobe. Their minds become dissipated and are not capable

of concentration, there is no depth to them, no substance which is really solid. They experience a sort of mortification if compelled to walk a block with a relative or friend underdressed, dowdyish or countryfied (as they term it), and feel as if an apology were necessary, should they chance, meantime, to meet one of their fashionable acquaintances; with them style is uppermost, and money the one thing needful to maintain it. Their fathers may grow gray, fail in health, droop in spirits, under the burden of their idleness and extravagance; they see it not, nor will they attribute it to themselves, yet are they wholly guiltless? They are persistently blind to everything save their own wants, and sacrifice every true feeling of womanhood to this idolatry of style. They are themselves slaves, and aim to draw the chains of bondage so tightly around father and mother, as to warp and distort all their purposes and efforts for emancipation. The ambition of their life is to "pass muster" in society and secure a rich husband; and to accomplish this, all around them must succumb. Theirs is the rule, they assume undue airs, they award no courtesy, are even impertinent and insolent to those older than themselves; inexperience and ignorance bear the sway. And after their bloom and youth has passed, what resource have they to draw upon, in the dusty chambers of their brains?

I do not think that this is in any measure overstated; but there are some noble exceptions to this general and absolute influence; and where there is an unconstrained, natural young lady, whose whole soul is not

wrapped up in fashion, dress and style; who has independence of character enough to think for herself; who is not feverishly impatient with a desire to know who her future husband will be, and whether his wealth will be immense; who is contented with her lot, and cheerful, joyous and happy in the home provided for her by tender and loving parents, people wonder why she is not like the rest. She is sought after and studied, and those who love truth, reality and modesty, fly to her as a rescue from the artificial, stereotyped young ladies of their acquaintance.

Is grace, kindness, self-forgetfulness and true delicacy of behavior to vanish before the caprices, vagaries, frivolities and nothingness of fashionable society, if these things are its essence? Can we only regret this state of things, and look with fear and dismay upon such girls as the mothers of the future race of men? for wherever woman falls short of perfection, man is, in consequence, similarly affected. Is not this something beneath the standard of excellence in womanhood, and as mothers shall we yield to this prevailing influence, or shall we turn to our covenants and to our mission upon the earth, rescue ourselves from the dull lethargy into which we have fallen, and set to work vigorously, with solidity of character, firmness of mind, and all conscious womanly dignity counteract this pernicious influence, and crush the continued strokes of this unreflecting and absolute power?

BLANCH BEECHWOOD.

Woman's Brponent.

WEBER COUNTY ANNUAL CONFERENCE.

Ogden City, Dec. 20, 1874.

Editor Deseret News:

The Annual Conference of the Weber County Stake of the Church of Jesus Christ of Latter-day Saints, commenced yesterday in the Tabernacle in Ogden City. There was a good attendance of presidents and members of the various districts in the county.

At 10 o'clock the meeting was called to order by President Franklin D. Richards, who made a few very appropriate remarks on the object for which the meeting had convened. He felt to appreciate the blessing the Almighty had bestowed upon the people during the year now passing away. The people should all feel grate-

ful for these things and learn to make a wise disposition of the abundance with which their labors had been crowned. He deprecated and counseled the Saints to eschew the fashions of the world, and to encourage home production, to abstain from extravagance and to be frugal and economical. He spoke of the importance of sustaining the relief societies, which are doing so much good among the people. The remainder of the day was devoted to hearing reports from the presidents of the various districts in this city and county. The report of the Second District showed that there were in it, 1,154 members, including one Apostle, three Patriarchs, twenty-four High Priests, eighty-two Seventies, ninety-nine Elders, five Priests, three teachers and seven deacons. There had been but six persons disfellowshipped, while thirty-seven had been added by baptism, during the year and in the same length of time twenty-four persons had been married. There had also been sixty births and twenty-two deaths. There are three day-schools attended by five hundred and fifty-eight scholars. There are also several private schools, and two Sunday-schools. The latter have an average attendance of three hundred and sixty pupils, and under the able superintendence of Thos. Doxy and James Burch, are in a flourishing condition.

The statistics of the First and Third Districts I did not hear, but the reports of some fourteen other districts, which were continued this morning, showed them all to be in a very healthy and flourishing condition—that the people as a whole were firm in the faith, that the principles of truth had taken too firm a hold and were too deeply rooted in their minds to be shaken by the foul breath of slander, and that their confidence in those men whom they had tried, trusted and found to be true to them for so many years, was still increasing.

The Tabernacle during the meetings to-day was densely packed with people from every part of the county, and a great many had to remain outside, or go away, being unable to gain admission. The building is becoming too small to accommodate the vast congregations who assemble on such occa-

sions. It certainly will have to be enlarged.

Among those who took part in the proceedings during the Conference were President F. D. Richards, Elders Wilford Woodruff, Lorin Farr, C. H. Wheelock, Bishop L. J. Herrick, R. McQuarrie, C. W. Penrose, Richard Ballantyne, John I. Hart, P. P. Pratt, and a number of others. The discourses embraced a great variety of interesting subjects, among which were the power of a united people to prevail against opposition, and those who were striving to compass their overthrow; the necessity of co-operation in order to become self-sustaining, sustaining home industries, our own press, our own literature; to be true to each other, to our country and to our God; to continue to be honest, faithful and true to every trust. Each one who addressed the meeting felt great liberty while speaking, and the profound attention with which the immense audience listened to, and the intense interest they manifested in, what was said on this occasion, and the ready and hearty response they gave to the proposition to sustain the various authorities of the Church from the First Presidency down, told in unmistakable language that "Mormonism" is not dead, that its spirit is not broken, that it does not slumber, but retains its influence on the true hearts of those who have embraced it, and to whom it is dearer than life.

One of the most interesting features of the Conference, to me, was the general report by Richard Ballantyne, County Superintendent of Sabbath schools. There are, this report said, in this county one hundred and fifty-eight male and one hundred and three female Sabbath school teachers, who are cheerfully engaged in the delightful task of teaching the rising generation (about 1,900 here) the principles of morality and true religion. The classes are graded from the alphabet to the 1st, 2nd, 3rd and 4th Readers, a miscellaneous class, and also Old Testament, New Testament, Book of Mormon, and Doctrine and Covenant classes; and in addition to these there are a great number of theological classes, the students of which are very devoted, and who, under the instruc-

tion of competent teachers, are making rapid progress in the study of various branches of theology. These teachers are no hirelings—they teach because the task is a delightful one, and they love it. They love their pupils, and this love is mutual between the children and their instructors. How then can these Sabbath schools be in any other than the flourishing condition reported by the Superintendent to-day? What an imposing barrier will these youths some day present to those who are now laboring to tear down the "Mormon" fabric, to destroy the Church, and to sow the seeds of dissension and discord, and the fruits of modern Christianity in the minds of the people! These little ones are growing up to be a power in the land, the "twig is already bent," with many the "tree is" already "rightly inclined," and will take a straight shoot to maturity. They are destined to play an important part in the drama of life, in the regeneration and redemption of fallen humanity.

The Conference is one that will be long remembered, and in years to come will be looked back to with pleasure by those who participated in the two happy meetings which have just closed.

The weather here continues to be delightful. The nights are cold and frosty, the days are cool but very pleasant, the air is bracing and invigorating, the bloom of health appears to deck the cheek of youth, and those of mature age seem to have little to complain of in the way of sickness.

Business has revived considerably, and most of our merchants appear to be doing a thriving trade. Money has been much easier, but it is always in demand and can find a ready market, and those who have a surplus can make good investments therewith at the present time. The people here appear to be cheerful, the holiday season has set in and everybody is looking for and expecting a joyous time in celebrating "Merry Christmas."

SEMPER.

WHO ARE THEY?

A favorite theme with the members of the crusading ring, in their noisy mouthings about the "Mormons," is the semi-bondage in which they say the latter are held by their leading religious men. By these slanderous crusading bigots the "Mormons" are called serfs, which aspersion, however, the people to whom they direct their vile abuse can justly hurl back in the teeth of their calumniators. It is they who are the serfs and not the "Mormons." The latter are, so far as their religion is concerned, a free people, but the crusading ring, composed of carpet-bag Federal officials, greedy and unscrupulous adventurers, and a general scum from mixed communities abroad, are seeking to crush out that freedom. One of the grandest proofs of the "Mormons" being a free and conscientious people is the virtuous tenacity with which they cling to their convictions of right, the virulent opposition brought to bear against them to the contrary notwithstanding.

The crusaders fondly hope that their

nefarious efforts to crush out the "Mormon" people will meet with eventual success, but although they may possibly seemingly flourish for a while, they will ultimately be utterly and completely discomfited and their plans will meet with unqualified defeat. Before "Mormonism" could be crushed out of existence, the life's blood of every true Latter-day Saint would moisten the soil, and they are, thanks to the living God, numbered by thousands; for life without the glorious freedom of worshipping the great Creator according to the light of conscience, is not worth having, and those therefore who think the "Mormons" are going to give up their religion because of persecution, had better disabuse their minds of the fallacious notion.

It is not the "Mormons" who are the serfs in point of fact, but their accusers of the crusading ring. We know of sub-officials among them who, to the best of our information, dare not risk incurring the displeasure

of the ring by giving a decision any-way favorable to the "Mormons," when law and justice are on the side of the latter, and it almost invariably is, and even when those officials happen to be so minded. When they chance to appear to lean that way, they are badgered and abused by the more rabid members, and insulted by accusing statements, in the crusaders' organ, with being bribed by the "Mormons," and they succumb to these influences, to which they are the slaves, dictated in their official and other actions by hard task-masters, whom they dare not displease. Talk about liberty indeed; such fellows do not know the first principles of liberty, and it would not be amiss for them to take a few lessons in that direction from the "Mormons," for they are contending against avowedly "aggressive" judges, placed to preside in their courts, and others, who are seeking to invade the sacred precincts of their religious rights. It is only free-men, and not serfs, who can stand true to their convictions of right against determined and persistent opposition, while it is the serf who sacrifices his sense of right and justice

on account of the pressure of a lot of fanatical and unscrupulous crusaders, who seek to annoy, persecute and annihilate an unoffending and innocent people.

We repeat that none need lay the flattering unction to their souls that the "Mormons" are going to give up their religion or any portion thereof. Our colors are "nailed to the mast" and will not be taken down. With us it is "Mormonism" in its entirety, nothing short of that, and religiously we neither want nor need anything more, and to that we have a perfect and inalienable right, under the glorious constitution of our country, which demagogues and carpet-baggers are seeking to virtually tear into shreds. That irreproachable instrument, in its original purity, guarantees unto all life, liberty and the pursuit of happiness, and if in that pursuit the "Mormons" pursue the path pointed out by "Mormonism," which is the Gospel of the Redeemer, none have the constitutional or legal right to say to them, "What do ye?" The position is clearly and sharply defined, and need not be misunderstood.—*Deseret News*.

ON THE END OF THE WORLD.

If the body's death seems to teach the lesson, that modesty is becoming to the scientific speculator, what shall we say as to the prospects of that material frame which is beyond ourselves—the general orderly frame of the universe as we see it around us? People would suppose, from the way in which you hear men talk now, that there was not the slightest chance of any great organic change ever coming across the outward world in which we live. No doubt God works by fixed laws. No doubt the world goes on morning and evening, and summer and winter; but what reason have you to suppose that it will so go on to infinity? Have no great catastrophes befallen the world before now? Does not physical science itself speak of these catastrophes? What is there to prevent other catastrophes, produced

by the operation of laws of which at present we are very ignorant, coming athwart the globe on which we live, and a complete change taking place in the relations in which things even in the outward world stand at present, so that in the scriptural sense of the word there may be an end to the world, as there is certainly to be an end of our earthly life? To be sure, things have gone on for a long time in the same way, but is that any proof that they are to go on in the same way for ever? You arise morning after morning in good health and strength, and seem to say to yourself for a time that this will last for ever; but one morning something happens, you cannot explain what; the best physician in the world cannot tell you what; but something has happened that lays you on a bed of sickness, and in two days sends

you off to your grave a corpse. Will the experience of the reality of the way in which everything has gone on since you were young, till you have attained maturity, save you from that great mischance? Again, men for centuries had ranged over the mountains in Campagna, they thought that all would go on there, herds and flocks feeding, and vineyards growing as they had done for centuries; and suddenly there was a strange sound heard, and a volcano burst forth, and the greatest philosopher of the age came to look at it, and lost his life while he was looking. But neither he nor any of the men who had speculated with him ever expected that these great cities were to be swept to destruction, and their beautiful pastures to become for a time an arid wilderness. I do not say such instances explain or tell us distinctly that such catastrophes will befall the whole globe, but, at all events, I think they ought to make us modest, seeing that the wisest know so very small a portion of the laws that regulate God's creation. Surely we may not dogmatically

assume that such catastrophes are beyond the range of possible or probable events. It is true, I say, things have gone on for a long time, and men say, "Where is the promise of His coming, for all things continue as they were from the beginning of the world?" But still with Him with whom one day is as a thousand years, and a thousand years as one day, there may be changes maturing which no philosopher of the present or of any previous age has ever dreamed of, which will bring this great catastrophe to the globe which will answer, on the whole outward creation, to something as great in change as is our passage from life to death, and what is beyond it. I do not think there is anything fanciful in such an expectation. I believe that a man of that modest mind which is the characteristic of true science, will hesitate before he pronounces with any assurance that such a change may not come over the world as has been distinctly predicted in the Scriptures.—Archbishop of Canterbury in *Macmillan's Magazine*.

HEALTH.

Were a young man to write down a list of his duties, health should be among the first items in the catalogue. This is no exaggeration of its value, for health is indispensable to almost every form of human enjoyment, "it is the grand auxiliary of usefulness," and should a man love the Lord his God with all his heart, might, mind and strength, he would have ten times more heart and soul and mind and strength to love him with in the vigor of health, than under the palsy of disease.

Not only the amount but the quality of the labor which a man can perform depends upon his health. The work savors of the workman. If the poet sickens, his verse sickens; if black vinous blood flows to an author's brain, it beclouds his pages; and the devotions of a consumptive man scent of his disease, as Lord Byron's obscurities smelt of gin.

I ask the young man, then, who is just forming his habits of life, or just beginning to indulge those habitual trains of thought out of which habits grow, to look around him and mark the examples whose fortunes he would covet or whose fate he would abhor.

Even as we walk the streets we meet with exhibitions of each extreme. Behold a patriarch whose stock of vigor three score years and ten seem hardly to have impaired; his erect form, his firm step, his elastic limbs and undimmed senses are so many certificates of good conduct, or rather so many jewels and orders of nobility with which nature has honored him for his fidelity to her laws. His fair complexion shows that his blood has never been corrupted; his pure breath, that he has never yielded his digestive apparatus for a vintner's cesspool; his exact language and keen apprehension, that his brain has never been drugged

or stupefied by the poisons of distillers or tobaccoists. Enjoying his appetites to the highest, he has preserved the power of such enjoyment, despite the moral of the schoolboy's story—"he has eaten his cake and still kept it." As he drains the cup of life, there are no lees at the bottom. His organs

will reach the goal of existence together; calmly as a candle burns down in its socket, so will he expire; a little imagination would convert him into another Enoch, translated from earth to a better world without the sting of death.

HON. HORACE MANN.

EXPLORATIONS IN UTAH.

During the past summer there have been at work in Utah two important government exploring parties, under Professor Powell and Thompson. The latter have been at work in middle and south-eastern Utah, along the Sevier river and the country to the east nearly to the Colorado. The other party with Professor Powell has been carrying forward the work in a region of country west of the Sanpete river in north-eastern Utah. The geographical survey has been extended by the expansion of a system of triangles from a base line previously established at Gunnison, making this the base of topographic work. For hypsometric [the measurement of heights] purposes, Green River City on the Union Pacific Railroad, Salt Lake City, Gunnison and Panguitch, have been used as stations for base barometers; the altitude of these points had been previously determined by railroad surveys. During the season, extensive regions of volcanic rock on either side of the Sevier, and on the eastern side of the Wasatch and Aquarius plateaus have been surveyed with interesting results. In addition to the geographical and geological work, much has been done in ethnography, especially among the Uintas and Seuaritas

Indians, and large collections illustrating the state of arts have been made. Much additional matter in relation to their language, mythology, customs and habits has been obtained. An interesting series of facts concerning their method of giving names to tribes and confederacies has been found. The ancient inhabitants of the valley of the Colorado, whose remains have been studied for several years by Professor Powell, have also claimed his attention this year. Many other ruins have been discovered, some of their ancient picture writings collected, and many of their stone implements found. The professor is now prepared to indicate on his map the position of many scores of these ancient towns or hamlets now found in ruins on the eastern side of the Colorado, in the valleys of the Yampa, White, Grand, San Juan and Little Colorado; and on the western side of the Colorado, in the valleys of the Uintah, Peice, San Rafael, Dirty Devil, Escalante, Paria and Kanab rivers. Mr. Hillers, the photographer of the expedition, has made a fine series of negatives, one suite of landscapes along the Green River, another of the Uintah Indians.—*Denver News*.

Think naught a trifle, though it small appear;
Small sands make mountains, minutes make the year;
Trifles are life. Your care to trifles give,
Or you may die before you learn to live.

Being sociable requires something more than ceaseless chattering. It requires the culture and expression in all proper and helpful ways of those thoughts and sentiments which are unselfish, generous, sympathetic and human. It means a pervading interest in others and the general good. It means the lively commerce of mind with mind, and communication of heart with heart, by listening as well as by speaking; by large receptivity as well as generous giving.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 19, 1875.

INDEPENDENT EMIGRATION.

In view of the near approach of the coming emigration season, we think it advisable for the Saints to direct their especial attention to the subject, and exert every energy to effect their departure for Zion as early in the season as possible. By so doing they are likely to have a more pleasant journey, escaping much of the foggy weather on the Atlantic, and also the heat while crossing the continent to their destination; they will also reach there in time to avail themselves of the advantages of the busy season of the year. Our first company will probably leave Liverpool on or before the 12th of May. Those who are expecting assistance from their friends in Utah, should lose no time to inform them of this fact, as peradventure such aid could be rendered available by that time.

We think it is always better for the Saints to rely as much as possible on the blessings of the Lord and upon themselves for their deliverance from Babylon. To depend entirely upon help from friends or from the Church, without making due effort in their own behalf, is calculated to weaken their faith in themselves, in God and in his promises; it is an erroneous principle, and those who adopt and rely upon it, will gather weakness instead of strength, will always be dependent and useless, imposing upon their friends the burden of carrying them, instead of exerting their own powers and walking for themselves, until they exhaust the endurance, patience or charity of their would-be benefactors, and they are left to shift for themselves. Then it is they will feel most keenly their helpless condition, brought on themselves, by lack of self-application, wasted energy, and in all probability of a sudden they will then discover, in their imagination, that "Mormonism is not true," and thus fall from fellowship and from the faith of the Saints, instead of continuing to gain strength and power in the application and practice of those ennobling principles which have been revealed and established for the salvation of men. The Latter-day Saints above all other people should excel in learning to carry out in their every-day lives those practical, progressive and saving principles of the Gospel, which will exalt them to independence in all things, except in their allegiance to God and his righteous laws, and give them power to wield their advantages, gained in the possession of those principles, for not only their own, but also for the benefit of their fellow-man and the advancement of the kingdom of God on the earth.

We want it clearly understood that no Latter-day Saints should leave their

native land without first honorably and satisfactorily settling all just demands against them, that they may leave no stain upon the cause; indeed no Latter-day Saint would do wrong to his neighbor, under any circumstances, nor approve of such conduct in others. The day has been when, for the misdeeds of a single individual claiming to be a Latter-day Saint, the entire people of that faith, and their system of religion, were at once proscribed and condemned as though all were guilty. Such may still be the case among those who obtain their information from rumor and unreliable sources, and are therefore ignorant of the religion and character of the Saints, but those who are enlightened by the knowledge of facts are well aware that all manner of iniquity and wrongdoing are unqualifiedly condemned and discountenanced by all faithful adherents of the Church of Jesus Christ of Latter-day Saints, their system being founded on Christ, and consisting of the very principles and doctrines taught by him and his Apostles; nevertheless the Gospel net gathers of all kinds, and the wheat and the tares must grow together until the time of harvest, when the separation will be consummated. Until then it behooves the Elders and Saints to watch and guard carefully their good name, lest reproach fall upon it through their neglect, the evil designs of the wicked, or through ignorance.

ABSTRACT OF CORRESPONDENCE.

Elder B. H. Watts writes from Bristol Jan. 6th,—“Brother Hanham and myself purpose meeting at East Down on Sunday, 10th inst., at which place our assemblages are generally attended by a number of strangers, after which we go to Plymouth, intending to deliver several lectures on the principles of the Gospel. Our line of travel will be through several places which have not been visited by the Elders for some years.”

Elder Peter Sinclair writes from Stromness, Orkney, Jan. 7,—“I am happy to say that I have joy in my labors, solid satisfaction in the testimony of the Gospel of Jesus Christ, and great pleasure in trying to carry out the instructions of those who are placed over me, to direct my movements, and to counsel me in my operations in the good cause. I had a rough passage here, and very coarse weather since I came. This is several hundred miles north of Liverpool. Will write again after I have made a tour of some of the islands.”

CORRESPONDENCE.

AMERICA.

Salt Lake City, Dec. 18, 1874.

Prest. Joseph F. Smith.

Dear Cousin,—Your welcome letter of Nov. 4th came duly by mail, we are pleased to hear from you. To live in the confidence of the Saints with a name untarnished is of more value than the pomp and grandeur of the world. I feel more and more the importance of standing firm, and want to

see all the members of our family united and standing like one unbroken phalanx for the cause of truth, for he that can be shaken will be.

When I contemplate the magnitude of the work to be accomplished, and realize that the combined powers of earth and hell are arrayed against it in its very infancy, in my weakness I feel that I would shrink from my part of the task, were it not that I know

it is God's work; therefore I feel to put my trust in the Almighty, for he is able to bear it off triumphantly, and exalt those who rely upon him. I fully concur with the sentiments expressed in the closing lines of your letter. I feel that we have much to encourage us in the faithful examples of our honored fathers, they were of one accord and firm in the great plan of Redemption. So may we be, then we shall not be ashamed to meet them. The Temple in St. George is progressing finely.

I am informed that your brother John [The Patriarch] has been north giving blessings, his son Hyrum acting as scribe, he having written for his father during a short tour (if I correctly remember) some three hundred blessings. I am assisting in the 10th Ward Sabbath school. The Sabbath school children of this ward have a party this afternoon and evening. The new, commodious, ward school house, built of brick, is now finished and presents a very neat appearance. Brother Woodruff preached here last Sunday evening. I called at your house yesterday, your family were well. We are having beautiful clear weather.

My family and many friends join in kind remembrances.

May God bless you is my prayer.

S. H. B. SMITH.

Salt Lake City, Dec. 22, 1874.

Prest. Joseph F. Smith.

Dear Brother,—We are having just at present cold frosty weather, freezing over the lakes and sloughs, making good skating and causing a bloom of health to appear upon the cheeks of pedestrians and exercisers generally,—a more pleasant winter has seldom been enjoyed in Utah.

You will have learned that we have a new Governor appointed; to-day, he was confirmed by the Senate, a change could hardly be for the worse, yet we knew that wicked men will be raised up as righteousness increases, in order to complete the test that Saints must pass.

I went to Ogden a few weeks ago, to attend the young folks' meeting, given under the auspices of the Young Ladies' Society. A fair attend-

ance in the Old Seventies' Hall greeted me and I had a very interesting visit. The societies in Ogden for the mutual improvement of the sexes have been very successful from the start, so far as their meetings are concerned, or the spirit infused into the members of each.

The *Tribune* is agitating the repeal of the late amendment, which gives to the Two-thirds vote of the legislature power over the Governor's veto. It seems that the Congressional Committee were under a wrong impression in regard to how general the defective act was, and in the amendment Utah comes in for her share of freedmen's rights.

Christmas is near and the streets being lit up with gas, and the shop windows elegantly adorned with things pleasant to look at as well as delightful for presents, Christmas trees, &c., testify to the holiday season so gladly hailed and welcomed as king Winter and Santa Claus clasp hands.

Father sends regards. We are all well.

Remember me to all the brethren. May God continue to bless you all.

Your brother in the Gospel,

JUNIOUS F. WELLS.

ENGLAND.

London, Jan. 8th, 1875.

Prest. Joseph F. Smith.

Dear Brother,—Having arrived safely at my place of destination and being somewhat rested after a long and tedious journey across the continent and sea, I embrace this opportunity of writing you a few lines to give you a brief account of our journey from Salt Lake City to this place. Our little party consisted of Elders Ed. Snelgrove and Wm. L. Binder, of Salt Lake City, Geo. L. Farrell of Logan, and Robt. Hogg, of Morgan City.

We left Salt Lake City on the morning of the 9th of December, and enjoyed most beautiful weather, scarcely a cloud to be seen from the time we left until we reached the Alleghany Mountains, (which we crossed during the night) when we had a fall of rain which lasted until we arrived in New York City, on Monday morning, Dec. 14th. Being detained in New York eight days, awaiting the departure of the S. S. Wyoming, we spent our time

visiting various places of public interest in the most advantageous manner that our limited experience would admit. On Sunday, Dec. 20th, we paid a visit to Brooklyn and Williamsburg, took occasion, in the morning, to hear the Rev. Henry Ward Beecher, and in the afternoon and evening met with the Saints. Through the courtesy of President Bywater, we addressed the Saints at each meeting and enjoyed ourselves much, a good degree of the Spirit of the Lord pervading the hearts of the Saints.

On Tuesday, Dec. 22, we secured our berths on board the *Wyoming*, and sailed from the pier at 3 p. m. for Liverpool. On our voyage we encountered some rough weather, accompanied with considerable rain. On the morning of the 25th, the vessel shipped a sea which carried off two of

the boats and crushed to atoms (on the deck) a third one; at the same time tearing to shreds a mainsail; depositing three feet of water in the engine-room, and extinguishing the fires in the galley. On another occasion, in a strong head-wind she lost another mainsail entirely.

Notwithstanding the weather being rough, the trip was made in a few hours short of eleven days, and we realized that the preserving care of our heavenly Father was continually around us. We enter upon our fields of labor rejoicing in the God of our salvation, fully realizing, that so long as we cultivate humility and obedience to Him and his living oracles, our labors will not be in vain.

Your brother,

W. L. BINDER.

ANOTHER EXECUTIVE OUTRAGE.

In an obscure journal we find the following—

"A PROCLAMATION BY THE GOVERNOR.
To whom it may concern:

"Know ye that whereas by Proclamation by me issued on the 14th day of July, A. D., 1874, fixing the times and places of holding the District Court in the Second Judicial District of this Territory, a term of the District Court in and for the Second Judicial District was designated to be held at the City and County of Beaver on the first Monday in February, A. D. 1875,—and whereas it appears that it will be an accommodation to the citizens of said district to change the time for holding said term of said court to a later period:

"Now, therefore, I, George L. Woods, Governor of Utah Territory, do, by the authority in me vested, change the time for holding the said term of said court from the first Monday in February, 1875, to the second Monday in July, 1875, the said term to begin at the hour of eleven o'clock in the forenoon of said day.

"In testimony whereof, I hereunto set my hand and cause the great seal of the Territory of Utah to [L. s.] be affixed. Done at Salt Lake

City, on this the 21st day of December, A. D., 1874.

"GEO. L. WOODS,
Governor."

As the sheet referred to is generally considered exceedingly untrustworthy, and as the above "Proclamation" has not appeared, from the Governor, in any other public journal, it is possible that it is not a genuine document, and that his Excellency may not consider himself responsible for it, but may repudiate it. If so, the columns of the *News* are open to him, as, being emphatically the people's paper, and having the largest circulation of any newspaper in the Territory and in the entire Rocky Mountain region, it was open to him for the more effective publication of any proclamation, or other important communication which he might have had to lay before the public. There never has been any necessity for the Governor of this Territory, or any other public officer therein and therefor and thereof, going to any obscure and disreputable journal to publish what it may be of advantage to the public to know, and especially official documents of importance, while such an acceptable and widely circulated medium as the *News*

has been in existence.

If Governor Woods does not father the above "Proclamation," the following strictures will go for nothing, but if he does, then, *vice versa*, let them stand and be of effect. Hence we proceed to observe that by a proclamation of Geo. L. Woods, now ex-Governor of Utah (his successor, Hon. S. B. Axtell, having been nominated by President Grant, and in pursuance of such nomination confirmed on Monday last, Dec. 21, by the U. S. Senate), it will be seen that his last official act is in perfect accordance with the tenor of his whole political career, now, happily for the people of Utah, ended. We say his last *official* act, but we say it presumptively, the document, as published, bearing the same date as the confirmation of his successor. Whether the "Proclamation" was written yesterday and antedated, or whether it was written on Monday before or after the news of his successor's confirmation was received, is a legitimate subject for discussion, but we do not presume to decide it just now.

Returning to the subject matter of the document, it is very well understood that at the last October term of the second Judicial district a large number of indictments were found, one for polygamy committed many years ago in the Third Judicial District, and nineteen for murder committed at the Mountain Meadows, in September, 1857, and that two of those defendants, John D. Lee and W. H. Dame, have been arrested, denied bail, and are now in close confinement, the former in heavy irons at Camp Cameron, near Beaver, and the latter in the Penitentiary near this city. Both these defendants, as we learn from their counsel, are ready and anxious for a speedy trial, to which they are entitled under the Constitution. But now, by virtue of the last executive rescript, they must remain in close confinement for the period of seven months. Was ever official infamy more complete? Of the other persons under indictment for connection with this affair, we think we are not mistaken in saying that whenever the judiciary is ready to try them, they will, one and all surrender themselves. Indeed we have been

assured that they have requested their counsel to so notify the Marshal; but we also hear that they will endeavor to avoid arrest until that time comes. Thus, while they are all anxious and ready for a fair and just trial, they will not, if they can avoid it, be placed in Camp Cameron in irons for seven months, nor kept in close confinement in the Penitentiary here until the heats of June.

For the honor of the executive and judicial authorities of the Territory, we next trust that this whole matter, indeed the entire judicial affairs of Utah, will be made the subject of an immediate examination by Congress, under the direction of honorable and impartial gentlemen. Not only will it be found, we believe, that the judiciary expenses of Utah, since the Poland bill came into effect, have been more than quadrupled, while very little business has been transacted, save in the First Judicial District, and also, we believe, that the officers of the courts, instead of exacting such costs as are established by the Act of Congress of 1853, demand, and receive in advance, more than these their legal fees, in direct violation of that Act, and for which, if so, they are made guilty of high crimes and misdemeanors, punishable by fine and imprisonment.

Now, why was this term of court in the Second Judicial District thus postponed for five months, while persons, possibly innocent, possibly guilty, but presumably innocent until proved guilty, are lying in prison and in irons under indictment? What was the real, not the ostensible, reason for such extraordinary gubernatorial action, apparently on the last day of the Governor's official career? Did he wish to give somebody a last, spiteful, parting kick ere he retired to the shades of official oblivion? Or was it a device of the "ring" to prepenish persons indicted by confinement in durance vile, in order, if possible, to squeeze something out of them? Was it a part of a plan to endeavor to break their spirits and if possible, induce them to perjure themselves by "confessing" something with the purpose of criminating others? We pause for a reply.—*Deseret News*.

RELIGIOUS FREEDOM IN UTAH.

There is no part of the world where religion has greater freedom than in Utah. So long as they respect the rights of other, the votaries of any creed, no matter how ridiculous it may appear to the majority, are at perfect liberty to believe and practise it. Idolaters can bow down before gods of their own manufacture; Christians may worship a nonentity without body, parts or passions, whose centre is everywhere and circumference nowhere; infidels may abstain from devotion altogether; and the "Mormons" will not seek to hinder or obstruct them, or compel their acceptance of any form or dogma.

The soul of "Mormonism" is the spirit of liberty. It teaches freedom of faith and worship to all, and holds up, as one of the attractions and blessings of the Kingdom of God when universally established on the earth, the security to all people of the right to any form of religion they may choose, with whatever or whomsoever they may select for an object of adoration.

The "Mormons" have no conflict with sectaries except the battle of argument and testimony. Rather than give cause to a just suspicion of a desire to persecute, they have quietly submitted to great indignities and misrepresentations from small minorities right in their very midst, and have shown an example of tolerance to so called Christians, by opening their tabernacles and pulpits to the ministrations of preachers of various denominations.

Yet the people of this Territory are frequently charged with illiberality,

and the misinformed imagine that "Mormonism" is the State Church of Utah. Such a notion is as false as it is absurd, and has sprung from such wilful fabrications as the following, clipped from the ring organ at Salt Lake, which calls itself the *Tribune*.

"When Brigham Young filled the office of Governor he caused laws to be passed organizing a State religion, with himself as supreme head."

A greater untruth was never uttered. The statutes of Utah offer the plainest refutation of the falsehood, and are a standing negative to the statement. Such laws have never been contemplated since Utah has had an existence. They would be contrary to the authoritative utterances of the leaders of the Church which settled the country, and in violation of the doctrines and spirit it inculcates. One of its most popular hymns says—

"Freedom, peace and full salvation

Are the blessings guaranteed,

Liberty to ev'ry nation,

Ev'ry tongue and ev'ry creed."

The favorite songs of a nation and the hymns most used in a church, are as expressive as anything can be of the sentiments which actuate the body of either. The members and leaders of the Church of Jesus Christ of Latter-day Saints are tenacious in their faith, and will struggle and endure unto the death to maintain it, but neither in spirit nor practice do they countenance the coercion of others, according to all the right which they claim and will have for themselves—to worship their God according to the dictates of their own conscience.—*Ogden Junction*.

UTAH NEWS.

From the *Deseret News* :—

GONE TO ST. GEORGE.—Elder Brigham Young, Jun., left this city yesterday morning, Dec. 20, for St. George.

CONFIRMED.—The dispatches say that the nomination of S. B. Axtell, for Governor of Utah, has been confirmed by the Senate.

TIMELY GIFTS.—We understand that Bishop John Sharp distributed eleven

tons of coal among the poorer members of his Ward yesterday, Dec. 22. This is putting means where it is likely to do a considerable amount of good.

SOUTHWARDS.—The extension of the Utah Southern Railroad is ready for the cars as far as eight miles south of Provo, and with favorable weather it might be finished to Summit within about six weeks. The track is being laid at the rate of about half a mile a day in fair weather.

RELIEF SOCIETY FAIR.—The Fourteenth Ward Ladies' Relief Society Fair, which opened on Tuesday evening, Dec. 22, at the Assembly Rooms, has been very successful, the sales having been so extensive as to considerably change the appearance of the tables, but there is still a large number of articles remaining undisposed of, which will be sold at auction this evening to the highest bidders.

A SURGICAL CASE.—Yesterday, Dec. 18, a very large vascular tumor on the lower border of the right side of the ribs, was very skillfully removed by Doctors Benedict, assisted by Drs. Fowler and Hamilton, from Mrs. Joseph Pitts, of the Sixth Ward. It had been growing for a number of years. After removal it weighed several pounds, and covered a space by measurement eight inches by five inches. The patient is doing well.

ST. GEORGE.—We have seen a letter to Bishop Edward Hunter from brother Edward Brain, at work on the St. George Temple, written under date of Dec. 16, from which we extract the following—"All of the companies of brethren have now arrived to help us out. The walls of the Temple are raised about two and a half feet each week. One hundred men are working on it, nearly one hundred in the stone quarry, besides others at the saw-mills, &c. Nearly eighty tons of rock are built into the walls daily. In the course of about ten days from now we shall be up to the second floor, about 30 feet above the first floor."

FROM THE SANDWICH ISLANDS.—We had a call this morning, Dec. 26, from Elder B. Morris Young, son of President B. Young, who returned yesterday morning from a mission to the Sandwich Islands. He left here for the Islands, May 20th, 1873, and during his stay there enjoyed himself very much, traveling among the natives and preaching to them. The other Elders there are also doing well, and had surpassed their own expectations in acquiring the native language. Elder Young had a fine passage from the Islands to San Francisco, nine days on the water. He comes home in fine health and spirits.

GOOD REPORT.—We learn from a letter written by brother E. W. Johnson, of Johnson, Kane Co., that the people of that settlement have, during the last summer, made three tons and 800 lbs. of cheese and a large amount of butter, co-operatively. The cheese was made under the direction of W. D. Johnson, who has a cheese manufactory. Some of the cheese weighed sixty pounds and upwards. This place was settled in the Spring of 1871, but since that time many have moved away, so that only six families remain. It is situated in a pleasant valley eighteen miles long by one and a half wide, full of grass and good land. It is fifteen miles east of Kanab. When first settled it was thought to be only fit for a ranch, but the results of last and this years' farming prove to the contrary, as the people there have raised, without irrigation, quite enough bread-stuff to last them until next harvest. They have fenced in a very large field, and intend putting a good portion of it under cultivation next year.

A NEW GOVERNOR.—It will seen by reference to our dispatches that S. B. Axtell has been confirmed by the U. S. Senate, Governor of Utah Territory, and now we may exclaim, more in pity than in anger, alas! poor Webfoot! The official guillotine has descended below his bump of philoprogenitiveness and severed the same from his quivering trunk. No more vetoes, no more 4th of July's, no more Bible lectures, no more spread-eagles. But is there no balm in Gilead to soothe his wounded spirit, no physician there to re-connect

the official head with the official trunk? The secretaryship, the attorneyship, the full marshalship, and the revenue and land officeships are all full. But there is one ray of hope remaining—possibly the genial marshal might find him a place as deputy. A wooden deputy-m. might be of more service even than a wooden governor. Let the gentleman apply to Mr. Max., in this forlorn hope, rather than die in despair, with a sore opinion of the gratitude of republics generally, and of the Republican party in particular.

From the *Salt Lake Herald* :—

TO THE BISHOP.—A friend to the poor has generously paid for one ton of coal for the indigent of each Bishop's Ward in the city. I am prepared to deliver the coal on presentation of the orders from the respective Bishops.

GEORGE NEBEKER.

From the *Ogden Junction* :—

RETURNED FROM BOISE.—Hon. Moses Thatcher and C. Nibley, Esq., of the Utah Northern Railroad, returned from Boise on Saturday last. By invitation from both houses of the Legislature, Mr. Thatcher addressed them, jointly, in the Legislative Hall, on Wednesday last, on the subject of railroads, advocating a narrow gauge road to connect with the Utah Northern, which is the easiest, cheapest and most feasible method by which the people of Idaho can secure railroad connection with the great world. Mr. Thatcher's address was listened to with great interest, and ordered printed. As for that put up job to get Mr. Thatcher into trouble on the land question, it never amounted to anything but the spleen of J. Huston. Mr. Thatcher has been put to some trouble and expense, but not nearly so much as Huston intended, and we hope good will grow out of the evil designed. If the Utah Northern should be extended northward, or another road be brought south to meet it, the trip to Boise will not have been in vain.

PERSECUTING THE MORMONS.—The persecution of the Mormons, under our pretended free government, is enough to make us all Mormons. I would fight on their side until death, much as I hate polygamy. Nothing but the greed of speculators in search of property and power in Utah, incites this wretched, cruel persecution. Why, in the name of justice, do not all able editors take up arms against a sin so at war with the instincts of our age, as punishment for religious opinions and preferences?—*Cor. N. Y. Post*

THE TRANSIT OF VENUS.—The *Times* (Dec. 9) says :—At about a quarter to 2 this morning the planet Venus began her passage across the disc of the sun—an event for which astronomers of all countries have for years past been anxiously waiting and carefully preparing. By half-past 6 the transit of Venus of 1874 was a thing of the past. At the commencement of this morning's transit the sun marked noon and was overhead near the eastern coast of Australia; at the end the sun was vertical over the middle region of the Indian Ocean; during no part of the transit, therefore, was Europe or America on the side of the earth turned towards the sun. The inhabitants of the most civilized countries of the world, therefore, less fortunate than their forefathers in the last century, have not been privileged to get even a glimpse—such as Horrox and Crabtree, and they alone, obtained in 1639—of one of the rarest of natural phenomena. If we consider the revolutions effected by science since Captain Cook's famous expedition to observe the last transit, we shall not be astonished that the nations are beginning to vie with each other so eagerly in its development. When Cook sailed in 1768 Watt was 32 years of age; in the very year of the transit he introduced the closed cylinder, and so gave us the steam-engine of to-day in its essential point. In the same year the founders of chemistry were in their early prime. Priestley was 36 years of age, Cavendish 38, Black 41, and Lavoisier 26; Dalton was three years old. What has not chemistry done for England since their time?